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The Orthodox Herald

Celebrating our 40th year

Vol. 40 No. 7 ISSUE 474 NOVEMBER 1991 35¢ Per Copy

CHRIST IS KING OF ANGELS

On November 8/21 we commemorate Michael the Archangel. It is listed as Synaxis Michael or Sobor Michael, which means that we commemorate all the angelic hosts together with Michael. The special hymns, tropars and kondaks of the feast present the angels as our guardians, and we ask them to deliver us from misfortune and to implore God to grant us His great and abundant mercy.

Christ is the King of Angels. In the Office of the Parting of the Soul from the Body we are told that "The Son will give Himself unto us for mercy, the Son of God and King of Angels."

Angels ministered to Christ after the wilderness temptation. Christ rebuked the impetuous disciple who lopped off the ear of the servant of the high priest, saying, "Thinkest thou that I cannot pray to my Father, and He shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, and thus it shall be?" (Matt 26:53,54).

At the Resurrection we learn that "There was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men." (Matt 28:2-4).

Can you imagine how twelve legions of these shining creatures would have affected that miserable crowd, bearing torches and staves, who came to the Garden of Gethsemane to arrest the KING OF ANGELS had He called them forth? We know that a legion was made up of 6,000 men, and we note that in 2 Kings 19:35 they had great power as one angel was said to have killed one hundred eighty-five thousand Assyrians.

It was angels that comforted and instructed the men of Galilee as they stood gazing up into heaven at the Ascension of the King of Angels, Christ. They said, "This same Jesus ... shall so come in like manner as ye have seen him go into

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Within your moments of despair
And in your sorrow too,
Turn to God and you will find
An inner strength anew.

OUR GOLIATH

Sometimes we face an obstacle in life that seems absolutely overpowering. Something or someone blocks us from happiness and success and we feel we can't break through the barrier. The Bible has a solution. It teaches us how to conquer these obstacles and reach our goals.

First we must recognize the roadblock we have built in our lives. The story of David and Goliath (1 Sam 17:37-40), which we heard and loved as children, holds a powerful and healing wisdom for adults.

The Israelite Army was far more powerful than the Philistines. But the Philistine giant, Goliath, had terrified the Israelite men. They simply assumed that he was unbeatable. Goliath had them convinced that they were powerless against him. Many people have an inner Goliath. They convince themselves that they are fighting against an unconquerable enemy. This imagined inner enemy, whether it's age, health, family or work obligations, etc., can be as oppressive as Goliath was to the Israelite army. They are blocked, unable to get on with their lives. They are prevented by their fears from attaining their goals. Their happiness and growth are threatened. The story of David shows us how to overcome our personal Goliaths.

David bravely offers to fight Goliath. Saul, the leader of the Israelite army, convinces David to wear the traditional armor of a warrior. But the armor doesn't fit. David is unable to move in this kind of gear. It doesn't protect, it hampers.

David is wise enough to see that he must trust in his own methods and go his own way if he is to conquer the enemy. Borrowed weapons and techniques will just get in his way, and, worse, might lead to failure.

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GIVING THANKS

Since its inception the giving of thanks has been an integral part of Orthodox Church life. In the service book of needs for the priest there are many **Molebens** or Services of Thanksgiving, which may be served for various occasions among them at New Year's, the founding of a home, recovering from illnesses, etc. But the giving of thanks at the Divine Liturgy is the most familiar. This has followed the formula set in the fourth century by St. Basil the Great and St. John Chrysostom. They put into written form the service which was used by most of the Christians. They then added some hymns and prayers to the compilation of the **Eucharist** or Thanksgiving Service and aside from a very few changes by adding additional prayer the service is one which is still celebrated in Orthodox Churches throughout the world. During the most sacred part of the Liturgy we sing with the choir: "We praise Thee, we thank Thee, O Lord, and we pray to Thee, O our God." There are many other places where we are bid to give thanks to the Lord.

The earliest record of a thanksgiving service within the bounds of what is now the United States of America was held in Sagadahoc on the coast of Maine on August 9, 1607 by the Popham Colony. Beneath a high cross, Chaplain Seymour preached a sermon; "giving God thanks for our happy metinge and saffe aryvail into the country."

The real origin of a Thanksgiving Day set apart for prayer and rejoicing is attributed to Governor Bradford of the Massachusetts Colony. He proclaimed a day of thanksgiving to be observed on December 13 (old style) in gratitude for the bounteous harvest of 1621. ..."an especial day to give especial thanks for all our mercies."

The first Presidential proclamation of Thanksgiving Day was issued by George Washington in 1789, naming Thursday, November 26, of that year. Succeeding presidents proclaimed the day at irregular intervals and on varying dates.

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THE ORTHODOX HERALD
(USPS 600-140)
(ISSN 0744-1495)
Published monthly by
The Orthodox Herald, Inc.
Transjurisdictional Publication
Special non-profit rate
Entered as Second-Class Mail at
Hunlock Creek, PA 18621 and Mahanoy
City, PA 17948 an additional mailing office.
Founders and Editors: V. Rev. W. Basil
Stroyen, M.A., Ph.D., D.D. and Nina Bohush
Stroyen, R.N., D.D., D. Litt
Phone 717-256-7232
Annual Subscription $5.00 a year.
$9.00 for two years.
Packet Plan Rate on Request
Address all correspondence to:
P.O. Box 9
Hunlock Creek, PA 18621
Contributions are tax deductible
Published since 1952

News CHRONOLOGY

November 1991

DIED: Ecumenical Patriarch Dimitrios of Constantinople, Fr. Sava Chaly (retired) of Brecksville, OH, Fr. Alexandru Moissiy of San Francisco, CA.

OHIO UNIVERSITY in Athens has an Orthodox Campus Ministry with Fr. Andrew James (614) 445-6474 assigned as chaplain. Divine Liturgy is served at Galbreath Chapel at 10 a.m. on Sundays.

VISN — Vision Interfaith Satellite Network, which is shown on 100 cable systems, is an interfaith network. It represents Eastern Orthodox, Roman Catholic, Protestant and Jewish groups. The Greek Orthodox Telecommunications has a program which is shown on this network. Call 718-626-5233 to obtain program guides.

THE HIPPOCRATIC OATH is being replaced at many medical school graduations by, among other choices, the Prayer of Maimonides, written in the 12th century, the Declarat Declaration of Geneva (1948) or an oath written in 1964 by Dr. Louis Lasagna, now dean of a school at Tufts University.

A FELLOWSHIP OF ORTHODOX YOUTH has been formed in Czechoslovakia. They wish to help with mission work in their country. Literature is greatly needed. Contact for info, help or penpals: Stefan Sak, ul.J.Krala 30, 06601 Humenne, Czechoslovakia.

VIDEOS ON ICONOGRAPHY are available from The Liturgical Arts Productions, 840 Cabot Court, Winter Park, FL 32792-2904 or call 407-677-1360.

PLEASE DON'T THROW THIS AWAY! Share it. Give it to a friend, or leave it at the library, a restaurant, a hairstylist, or the reception room of your lawyer, doctor, dentist, or work area.

IN ESTONIA the Orthodox Church gained its autonomy following the Russian Revolution. It returned to the jurisdiction of the Moscow Patriarchate following the annexation of the Baltic states by Stalin.

ST. THEODOSIUS CHURCH on Starkweather St. in Cleveland, OH, which was built in 1911, is modeled after the Church of Our Saviour Jesus Christ, which stood in Moscow. The Moscow church was torn down by the Communists. The chandeliers were placed in the Moscow subway system and other artifacts were put into government buildings. Nothing was able to be built on the spot where the church stood as the ground would not support other buildings which were planned for the spot. Finally, the outdoor swimming pool was built there. Now some groups are baptizing people in the pool.

BASIC EDUCATIONAL MATERIALS are needed by Archimandrite Michael Graves, c/o Linx Air, P.O. Box 407139, Fort Lauderdale, FL 33340. He is in charge of schools which are run by the Orthodox Church in Haiti, the Dominican Republic, etc. Desks, pens, eating utensils, tables, paper, etc. are needed.

RILA, the largest and oldest monastery in Bulgaria, now has permission to have more than the 12 monks it was limited to by the law in 1968. The monastery is located in an isolated, scenic spot in the mountains and has been on the official tourist route for many years.

IN VENICE, FL the Holy Spirit Mission (813) 485-2572 has purchased a bank at 700 Shamrock Blvd. and is converting it to an Orthodox Church building.

ORTHODOX CHRISTIANS FOR LIFE, P.O. Box 805, Melville, NY 11747 is a pan-Orthodox organization which is concerned about the issues of abortion, infanticide and euthanasia. It publishes a bulletin and will furnish speakers.

THE 16th ANNUAL GREEK ORTHODOX YOUTH FOLK DANCE FESTIVAL will be held on Feb. 13-17 at the Disneyland Hotel in Anaheim, CA. Over 2,000 people are expected for the program, which will include workshops on the Orthodox faith and Greek culture, as well as the dance competition. Call 714-827-0181.

VESTMENTS are needed at the newly organized Monastery of the Holy Mother of God in Woodstock, CT. All colors, preferable to fit a tall priest and in Greek style would be appreciated. Call Hiermonk William at (203) 974-2133.

FLAG MANUFACTURERS are working overtime to meet the demand for the flags of Russia and the Soviet Union. The former flag featured the hammer and sickle and is being purchased as a collector's item. The new Russian flag is actually the old national flag used before the revolution.

FATHER TAFT, a Jesuit priest teaching at the Oriental Institute in Rome, recently said: "There is no question that the future of Christianity in Russia is in the hands of the Russian Orthodox Church. For the Catholic Church to try to undermine it would be to harm the future of the Christian faith."

CELEBRATING ITS 100th ANNIVERSARY is St. Alexander Nevsky Cathedral (OCA) on Thompson Run and Red Coach Roads in the North Hill section of Pittsburgh, PA. It is the mother church in the tri-state area as its early members were of various ethnic backgrounds, and services were served in many languages to accommodate them. When enough of one group settles in the area, they would form their own ethnic church. The original bells were exhibited at the Chicago World's Fair in 1893 and were donated to the church by Czar Nicholas II. They melted in a fire in 1947. The FROC was started here by Fr. V. Prislopsky. We commend Sylvia Hanna, who compiled an interesting, informative historical review. Call her at 412-931-4916.

THE NUMBER OF MONASTIC COMMUNITIES IN THE U.S. is growing. We have a list of over 45 men and women's monasteries, sketes, etc. in various Orthodox jurisdictions.

APPROACH TO THANKSGIVING

One of my favorite ways to approach Thanksgiving is to remember the "great people" I have known. I do not refer primarily to those who make headlines (although some of these may be included), but I am thinking of those, prominent or obscure, who have somehow enriched my life.

This enrichment has and is coming to me through their generous friendship, or their concern, or their sharing of praise, tears and help.

My list of these great people begins with those I remember from my childhood and youth — relatives, teachers, priests, neighbors, friends and fellow students. The thing they all have in common is that they made me feel accepted; they believed in me more than I believed in myself; or they helped me see my own potentiality.

The list grows to include those with whom I have been associated in the different places where I have lived and in the work I have done — parishioners, Sunday School students, patients, readers of **The Orthodox Herald**, and fellow Orthodox believers. It is not limited to the past but includes many persons I know and who touch my life today.

I reach out to include those saints and heroes and heroines who speak to me in a special way out of their writings or from the pages of history or the Lives of the Saints. They are very real even though I have not met them face to face. I admire their thoughts which have helped me to shape my own.

As I contemplate the list I have made, I am filled with a sense of wonder and gratitude that God has been so lavish in His distribution of "great people" and that so many have touched my life.

Why not make your own list as part of your Thanksgiving?

VESTMENTS

People who attend any service in the Orthodox Church usually comment on the vestments which the bishop, priest or deacon wear. They are struck by their richness and strangeness and may wonder about the history.

Some early studies tried to show that the vestments evolved from the vestments of the Aaronic priesthood in the Old Testament; but it is now believed that this is not so. In the very earliest times of Christianity, persons officiating at the services wore the same clothes as did those attending the services except that the better quality clothing was reserved for the celebrants as a feeling of reverence prompted them to celebrate in clean, festive garments. The favorite color for these garments was white, in token that church services demand purity and holiness.

These garments were not worn by the celebrants as "everyday clothing." They were provided by the community, which kept them in secret places. They were given to the celebrants when they prepared for the services.

As the years passed, the style of clothing changed, and as Christianity spread to different countries with different type of clothes; only the cut and style of church vestments used during the church services remained unchanged and universally the same in token of the unity and of the faith. All parts of the vestments were decorated with crosses from the very beginning to distinguish them from the everyday garments.

THE COUNTDOWN

In November many newspapers start to print the countdown of shopping days until Christmas. This is similar to the Church which has set aside forty days before Christmas starting with November 15/28 to alert us to the coming of this great Day. This period is called many names among them Advent (The Coming), the Nativity Fast or Lent, Christmas Lent, Phillips' Fast, Philipovka or Phylypivka.

This period before Christmas — the Nativity or Birth of the Son of God varied in length and observance until 1166 when the Council of Constantinople fixed it as a period of forty days.

The purpose of the Lent is explained by many early Fathers of the Church. According to St. Simeon of Thessalonica, this lent "symbolizes the fast of Moses who fasted for forty days and nights prior to receiving the Law from God on Mount Sinai (Exodus 24:18). We do penance for forty days and will see and receive the life-giving Word of God, not inscribed on stone tablets, but incarnate (alive) and born of the Virgin Mary and we will receive His Divine Body."

St. John the Baptist in Luke 3:2-3 was trying to prepare the people for the Coming of Christ. He "went about the entire region of the Jordan proclaiming a baptism of repentance for the remission of sins."

The Church instructs us to spiritually prepare for the Coming of Christ. We are told to fast, pray and restrain from merrymaking and dancing so that we have more time to think about this awesome Nativity. We prepare for confession and have it heard by repenting of our sins and bad habits and by trying to change our way of living. We accomplish this penance by deeds of charity, by self-improvement with the help of prayer, fasting and reading Holy Scripture. If we have any disagreement with anyone we try to reconcile (See Bible Study).

Start the countdown in your spiritual preparation for the Nativity of Christ and when that great day comes on December 25/January 7 you will not be depressed and say that Christmas has lost all meaning for you.

PRESS FUND

Thank you all. A great Russian Spasebo for helping us to keep printing. Alexandra Spanovic, Anonymous (3), L. Philemonoff, Eleanor Adzima, Rita Wrobel, John Petras, Mary Ripich, Marie Terpak, John Belsky, Irene Allen, Helen Allen, Pauline Dorosh, Anna Kulenic, Marian Barber. George and Dolly Manzuk in loving memory of her father, Frank Matich. Andrew Hydak, Jr. in memory of his wife, Pauline, who died on May 19, 1991. Helen Cudlic in memory of her daughter who died, she would have been 40 years old, and in memory of Matushka Kudrikoff, Sr. Carolyn Herman in memory of John Hutchko.

Mnohaya Leyta — Many Years! Mary and Peter Kochmaruk on the occasion of their 50th wedding anniversary. The John Sparks in celebration of the birth of Alexandra Anne Spark.

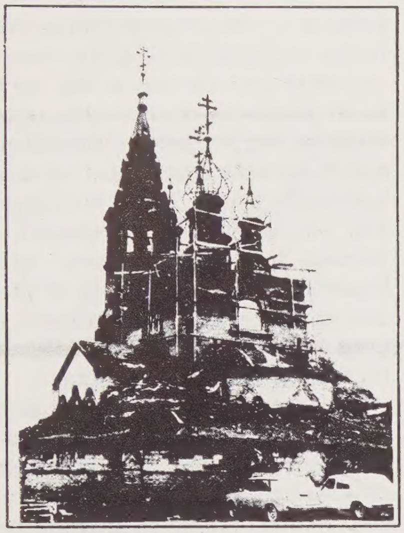
•Giving Thanks

In 1863 President Lincoln designated the last Thursday in November as Thanksgiving Day. His example was followed until 1940 when President Roosevelt set the date one week earlier.

On December 26, 1941 the date of Thanksgiving was established by a resolution of Congress setting the fourth Thursday of November each year.

On Thanksgiving Day we should acknowledge our dependence upon God. It does not only mark a specific festival, but a continuity of life and all that is in or of it.

No matter how you spend this day, which has been set aside for thanksgiving, don't fail to take at least a moment for thanksgiving.



Valishchevo, Dormition Church, 1990

CHURCH IS RETURNED - HOW?

We are happy to receive the news that hundreds of church buildings in the USSR are being returned to the Church. But this happiness is tempered by the knowledge that many of these buildings are in terrible condition. They must be repaired by donations of the people. This is analogous to a person having their car stolen. Over the years, the thief didn't repair it and took parts off it as needed. He then returns it to you. It is up to you to pay for the repairs and replacement parts to make it usable. This is the way it is with the churches — taken by the Communists, neglected, parts taken and now returned to the Church.

TOGETHER

The word "worship" comes from the word "worth," i.e., "worthship," and literally means the ascription of worth or value to the object worshipped. To worship God is to ascribe supreme value to Him, to adore Him, and to praise Him.

Two things are essential to worship: the presence of God and the presence of believers, i.e. those who recognize His presence. Without this, worship cannot take place. Perhaps most simply defined, worship is man's response to the presence of God. God confronts man; man responds. This is worship if the response is that of a believer in the worth of God. It is Christian worship if the response is that of a believer in the worth of God as revealed by Jesus Christ. It means that we are on good terms with God, willing to hear Him and to respond to His guidance through the moving of the Holy Spirit.

In worship we are lifted out of that self-centeredness, which is at the root of sin and brought into fellowship with others in the family life of the Church, the Body of Christ. Here we learn the truth that self-isolation, non-attendance at church — is destroying, that we are only persons in community. Here we enter a triangular relationship of God — others — myself which is the only true pattern of living. That relationship is experienced within a world-wide society of Orthodox Churches, of which each parish is the local representation. Here in the gathering together of each local congregation for worship Orthodox Christians meet with the living God, and learn to offer themselves individually and corporately to Him in penitence, faith, and love.

HER ENTRY INTO THE TEMPLE

On November 21/December 4 we celebrate the Entry or Presentation of the Mother of God, Mary into the Temple. We will not find reference to this Holy Day in the Bible but in the apocryphal writings of "The Gospel of Mary" and the "Protoevangelion." The apocryphal writings are books which were not selected for inclusion in the Bible as we know it today but they were written in the same early centuries and round out our knowledge of Biblical times.

We are told that Mary's parents, SS Joachim and Anna, were childless. They prayed for a child as a childless couple was considered cursed. They promised that if they had a child they would dedicate it to God's service. Mary was born to them and when she was three years old they brought her to the temple to fulfill their promise. She was left at the temple where her life included prayer, work and other services. She left the temple when she was twelve.

Surely this Holy Day teaches the importance of early religious training in the life of a child. They should be accustomed to the church. Theophan spoke very movingly of the fact that there is a close affinity in the pure soul of a child for everything in the church. They quickly become accustomed and attached to the church. The child which is brought regularly to the church from an early age is indeed blessed. For here it receives a spiritual leaven which grows in them, and they are able to draw upon it all of their lives.

This day falling within the Christmas Fast brings a clearer picture of this. Mary's reaction to the Archangel and her whole role in Jesus' life were formed during these years.

Dabs of Thoughts

We should spend some time each day with the Psalms. The Orthodox Church has a Psalm reading Schedule. This calls for the whole Psalter to be read in its entirety each week. This is a variable schedule. It is read through twice a week during the Great Lent, less during weeks with feasts, and not at all on Easter Day and the week following. You may not have the time to follow the Church Schedule in your private devotion but try to read them systematically and you will develop the kind of familiarity which will enable you to recite many verses from memory. When these verses are in our minds they can become a resource of great and constant value in our daily lives.

Go where you will, seek whatever you will, but you shall not find a higher way above nor a safer way below than the way of the Holy Cross.

An Orthodox priest always addresses his flock with the words **Brothers and Sisters!**

As people are living to an older age and many of these seniors are getting married it would appear that our Orthodox Church needs to look over the Rite of Holy Matrimony.

The aim of all our Christian education is contained in Ephesus 4:12: "the perfecting of the saints."

A **Time** survey showed that if both parents attend church with their children, 77% of these children will remain faithful to it.

During the Divine Liturgy following the singing of the Beatitudes we hear the following: "Rejoice and be exceedingly glad, for great is your reward in heaven." Why are the words exceedingly glad used, why not just say glad? Because exceedingly glad surpasses gladness. It is an excess of gladness. This is what those who follow the teachings in the Beatitudes can expect.

The largest room in the world is the room for improvement.



EDITORS NOTES

The two subjects in the church which are discussed most are ethnicity and the place of women. The place of ethnicity first surfaced following the Second World War and the McCarthy era, when it was unpopular to be identified with Russia or Russian in any way. There the problem sat until about ten years ago when it again became a hot topic for discussion. In analyzing the situation we find that one of the problems is that ethnic or ethnicity within a parish must be more closely defined. What is meant by this? To some people ethnicity means the use of English instead of a "foreign" language for the Church services. To others it means the making of perohi and halushki as fund raisers. To others it is the following of certain traditions in the parish. It is a very alive issue for when we see one Orthodox jurisdiction starting a mission parish in an area where there is another Orthodox mission struggling to survive. We can only think that ethnicity is more alive than is acknowledged in statements made by the leaders in the Church. On the other hand, for those coming into the faith or of moving to a city where there is an Orthodox jurisdiction of a different national group — is the knowledge of our Orthodox faith so minimal that we become so upset by ethnic traits in the parish? Of itself, ethnicity in a parish will evolve into something uniquely its own as the generations go on. We have seen the changes from that of the original immigrants until today unto the fourth generation.

Our parishes like our country are aging. Most of the people on our parish roles are sixty and older. Too many times they are made to feel that they should give up traditions which they hold dear to their hearts. Traditions which comfort them in their old and many times solitary lives. A church which should give them solace and use their wisdom is pushing them aside in the hopes of appealing to the "young people." But this path is not working. Both age groups feel alienated. How much more should we treasure persons who are old — for their wisdom, for the experiences of security and belonging they give us, for the memories, the generosity and the devotion which they represent.

"Lord our God, we pray in thanksgiving for the older persons in our parishes. For their wisdom and years of dedicated service, for the gentle lines on their faces and their spirit of faith and prayer. For all this, and much more, Lord, we thank You again. Amen."

Protopresbyter & Matushka Stroyen

HOW MUCH!

This is the time of year when we begin to hear statements like this: "I don't know what to get her for Christmas. My grandchildren have everything. I don't know what to get them. I have to get a gift for the Christmas exchange at my office." We also hear: "I am tired of giving to the church; when do I begin to get."

Experience indicates that we can easily tire of well-doing or giving when we do not seem to get anything in return. But this bears study for if we are motivated to give with the thought of getting something in return, we are catering to selfishness.

Using the measure of God's giving to you, you are forced to realize that your giving falls short of what has already been given to you. You have life, breath, love, and the hope of an eternal life within the enfolding of God's love for you. You did not redeem yourself. You did not give yourself the hope of glory. These you already have from a loving God.

Perhaps people do not give to you as you give to them, but you are not to look to men for your reward. "Do not put your trust in princes, nor in a son of man, in whom there is no help." Ps 145.

When you are able to give without the thought of getting something tangible back, you have reached a stage in your spiritual development on which happiness and security becomes a real possibility for you. This is true of your giving to churches. This is sometimes so understood that we know of people who have demanded return of chalices, ikons, etc. which they have given to a church when they get angry and want to leave for some reason. It does go against the human grain to give and not to receive but this is a most divine quality about God and our own highest development is that we become like God. We dare not measure our giving according to our receiving. We may have to give all to find, to know, and to love God. Many saints have already done this.

YOUR CHURCH

Are you proud of your church, or is it just a place you go on Sunday if you feel there is nothing more important to do?

What do visitors think of your church? Will they think you are proud of it by the way it is finished, and how it appears, and is maintained?

Does it look as if you love it and take care of it, and want it to be your opinion of what you think of the worship of God?

You will be telling others about it because so many times religion and the church will appear in conversation. At these times you should not be silent and listen to others but you should add to the conversation, telling about your church and what it means to you.

Then, again, do you know enough about your church to talk about it? Do you know why it is called the Orthodox Church? Do you know what the Church teaches? Your priest would be happy to tell you where you can get literature about the Orthodox Church. **The Orthodox Herald** is a good source of information as it is just the right size to read through when you receive it, the material is condensed and it is timely.

Take an active part in the services. How many times we see people in Church who do little but fidget. Maybe they cannot sing well, or the particular parish does not encourage singing, but they can sing quietly of the praises of God, pray earnestly and take away with them that feeling of being in God's presence.

Bring your troubles and worries to Church for help from Him. Prayer is the strongest power in the world. Use it! Pray and believe you will have an answer, and you will. It may not be just what you want, but in time you will see that it was the best for you according to God's will, which is always the best.

A caring pastor will build his parish, and a caring parish will build its pastor.

MISSION FUND

Copies of "The Herald" go to tell about the Orthodox faith to places other than Alaska. Helping are Marian Barber, Anna Kulenic, Charles Nicholson, Phyllis Loope, Carolyn Herman, Martha Oseniak, Marie Terpak, John Petras, Helen Allen, Donna Gallagher, Anon (5).



I was enjoying a can of Coke in the student union of a local college and was joined by a young lady. Talk turned to food. She said that she didn't like to use prepared foods all the time but recipes seemed so complicated. She remarked that her grandmother had recipes that were simple to make and were delicious. Since the day was a dreary, damp one, she gave an appetizing description of the soup her grandmother made "out of nothing!" Here it is Susan. It fits the description you gave and I'm sharing it with my "Herald" cooks.

GRANDMA'S TURKEY SOUP

1 turkey carcass with skin and giblets, if available
water to cover
1 onion
stalk celery
another onion
3-4 carrots
1 Tbls. parsley
bay leaf
few handfuls noodles or 2 Tbls. rice

Break carcass into pieces, remove any stuffing bits. Place in large pot together with the skin and giblets, if available. Add onion and celery and bay leaf. Bring to boil and simmer for 2 hours. Meanwhile, boil noodles or rice and set aside. Strain. Pick meat from bones. Let set a while and remove fat from broth. Return broth and meat to pot. Add remaining ingredients. Simmer until vegetables are done. Add salt and pepper to taste. Add cooked noodles or rice and bring to boiling point. Serve.

Variations: 1. Add some chicken or turkey bouillon if necessary to stronger broth. 2. Add any seasoning or vegetables which you usually do to chicken soup.

ALASKA FUND

Copies of "The Herald" go to Alaska to help in Mission Work and to keep Alaskan Orthodox informed about the Orthodox Church. Helping are: Carolyn Herman, Ann Semanitzky, John Petras, Anna K. Kulenic, Marie Terpak, Marion Barber, Mary Adams, Helen and Walter, Anon (6).



November 1991

1. 1 Thess 2:14-19
2. 2 Cor 8:1-5
3. Eph 2:4-10 - Sunday
4. 1 Thess 2:20-3:8
5. 3:9-13
6. 4:1-12
7. 5:1-8
8. 5:9-28
9. 2 Cor 11:1-6
10. Eph 2:14-22 - Sunday
11. 2 Thess 1:1-10
12. 1:10-2:2
13. 2:1-12
14. 2:13-3:5
15. 3:6-18
16. Gal 1:3-10
17. Eph 4:1-6 - Sunday
18. 1 Tim 1:1-7
19. 1:8-14
20. 1:18-20,2:8-15
21. 3:1-13
22. 4:4-16
23. Gal 3:8-12
24. Eph 5:9-19 - Sunday
25. 1 Tim 5:1-10
26. 5:11-21
27. 5:22-6:11
28. 6:17-21
29. 2 Tim 1:1-2,8-18
30. Gal 5:22-6:2

BIBLE STUDY

The reading for the 10th - Ephesians 2:14-22 could well be titled **Breaking Up (and Making Up) Are Hard to Do!**.

Human beings aren't perfect. At home it's easy to let selfishness rule our behavior or let the strain of daily life affect how we treat others. To avoid the hurts that family members can inflict on each other, it's good to practice the "art of making up."

In Bible times, relationships between Jews and Gentiles were hostile. The Jews believed that God could never accept a Gentile! (Gentiles were anyone who was not a Jew.) As we read Ephesians 2:11-18, we see that Jesus' death and Resurrection made a way for both Jews and Gentiles to be reconciled to God. In verses 15 and 16, we see that God also intended them to be reconciled to each other.

Being reconciled to God brings peace with God. And being reconciled to other people also brings peace with them. The verses which apply to Jews and Gentiles can also apply to any hostile individuals or groups: verses 11-22.

If you are part of a family you know peace doesn't always reign supreme. It's easy to fall into the habit of arguing. Sometimes it takes sheer determination — with God's help — to break out of that hostile habit. Do you need to practice the "art of making up?" You'll be glad you did ... and so will the rest of the family.

•Christ is King

heaven." (Acts 1:11).

Much more could be written about the ministry that the King of Angels had assigned to these shining ones, but we add just one more thought: "Take heed," said Jesus, "that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." (Matt 18:10). This statement makes it plain that the King of Angels has appointed guardian angels for children which should be of endless comfort to parents and to them. And, can we not include ourselves, for are we not all children of God who believe?

•Our Goliath

This is exactly the lesson we must learn. It wasn't David's youth that made him successful. David conquered the seemingly invincible foe because he believed in himself and trusted in his own vision. We often try to fit ourselves into other people's image of what we should be or how we should act. These images can be wrong. Like an ill-fitting suit of armor, they can hamper our progress or immobilize us by stopping us completely. We need to get rid of them and foster a belief in our own ideals, trust our own insights. Then we can conquer the obstacle that stands in our way. We remove our self-imposed roadblock — our Goliath.